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WEEKLY REVIEW.

—It is strange how some good men allow themselves to be stultified in reading history by want of careful discrimination. The Dean of Westminister presided at one of the F. S. M. gatherings in London last month, and made some remarks from which we take the following :—

It was in Jerusalem that the fishermen of Galilee laid the foundation of the Church of Christ; it was in the city of Antioch, that great heathen capital, from which Paul and Barnadas were sent forth on their missionary enterprize ; it was in Corinth that the Apostles first measured themselves against the philosophy of the day ; and it was in the great city of Rome that the Spirit of God moved the great Gregory, as he looked upon the fair-haired Yorkshire boys, to say in his own quaint words that in that land Hallelujah would soon be sung. As they looked back over the Gulf of thirteen centuries, spanned by the legend of their own great Abbey, it was almost impossible for them to realize what they themselves owed to the great missionaries who had come to them from Rome or Iona, and they might recall the tremendous fact of the conversion of their own heathen ancestors.

Just at the end of the sixth century of our era, Gregory I, Bishop of Rome sent Augustine and other preachers into England. Was it then that England received the Gospel ? was it at the hands of Rome's missionaries that she received it ? Had nearly six centuries gone by without the introduction of the Gospel into Britain ? There is good reason to believe that the Gospel was introduced in the first century in the British isles, and that it spread extensively among the Britons during the centuries that succeeded. At length came the Saxons a heathen horde and took possession of the country, compelling the Britons to retreat to those parts of the island where they were least exposed to observation. It was specially to Christianize the Saxons that the efforts of Gregory's missionary party were directed. What they preached was far from being the pure Gospel. Gregory had sense enough to denounce as anti-Christ any Pope who should allow himself to be designated Ecumenical Bishop, Supreme in the Church, and many of his writings are worth reading ; but it was he that perfected the canon of the Mass making it what it has been ever since, and we know not that anything more inimical to the Gospel than this was ever devised. A portion of the clergy of the Church of England have lately taken to the use of such language as that just quoted, under the impression perhaps that they were thus predicating for their Church a high antiquity ; but they in this have been losing sight of the fact that a purer and more apostolic Christianity had previously taken root in the country. So corrupt had the Church of Rome already become, in the days of Augustine, that Gregory was scarcely cold in his grave before his successor assumed the title which had excited his ire, and the Virgin Mary was worshipped in the place of Cybele.

—A Curate's sister, writing in the *Record*, says :—

I know a curate (under a rich vicar whose rent-roll is between 2,000*l.* and 3,000*l.*) who has been in the same curacy nearly twelve years, has a delicate wife, and six children, is doing the whole work of the parish, besides having to walk six miles every Sunday, and is only receiving 160*l.* ! The Vicar's age prevents his taking any part or giving any assistance either in or out of church, and yet he draws something like 800*l.* a year, paying the curate, who does all the work, but 150*l*, he doing more work than the Vicar ever did when in receipt of 1,000*l* I do not wonder at Dissenters and others calling for Disestablishment and Disendowment when they see such injustice done by the higher powers.

When John the Baptist came preaching he said : Let him that hath two coats impart to him that hath none. A great principle comes out here, expressed by our Lord in the words, Do unto others as you would they should do to you. Jesus also said that John was greater than all preceding prophets, yet less than the least in the kingdom of heaven. But if we come short of John the Baptist's standard, where are we in the kingdom ? The rich vicar mentioned above is paralleled by too many, in different denominations, aye, among evangelical bodies.—Heb. 5 : 12.

—We don't know what view Mahomedans will take of the fact referred to in a para. in our Epitome that members of the firm of Messrs. Cook and Sons are engaged in travelling throughout India in connection with their scheme for conducting the annual pilgrimage to Mecca. They probably will look upon it as an illustration of the contrast between Mahomedanism and Christianity. A religious feeling animates Mahomedans to make the sacrifices necessary to visit the sacred shrines, and a commercial feeling animates Englishmen to seek filthy lucre by the organization of the pilgrim movement. It is quite possible that the scheme may result in greater comfort and safety to the pilgrims, but the important fact to Messrs. Cook and Sons is the monetary profit they will manage to get. That Mammon is wonderfully in vogue in this age cannot be denied. The people of this country have long been familiar with a race of pilgrim-hunters, but those we have just mentioned are of a kind unprecedented in the annals of India.

—The annual distribution of prizes at the Scottish Orphanage, took place on Saturday last. The number of pupils is 63 (35 girls, 28 boys.) Owing to outlay for the Matheran sanitarium, there is a deficit of Rs. 5,739. Arraugements have been made for the admission of lads from this Orphanage in the Apprentices' Home of the Bombay Education Society. The health of the children has been very good this year. The Report concludes as follows :—

In concluding their report the committee feel that they are only giving expression to the universal opinion of the members, in saying that the Orphanage is as worthy as ever of the kind support it has received from so many, both in Bombay and in the mofussil. The result of the high standard of moral and religious teaching maintained at the Orphanage, as well as the soundness of the secular instruction, become every year more apparent, and the committee look forward with confidence to the continuance of the hearty support they have hitherto received. The committee feel that their thanks are due to Mr. Anderson, Miss Miller, and all the Orphanage staff, for the manner in which they have discharged their duties."

—Another Polo accident. At the Umballa tournament, Carew of the 7th Hussars came down with his pony and had to be removed. Happily, his injuries are not serious.

—Strange that any one should think he honours Christ more by partially receiving him than by fully receiving him. He comes to deliver ; to deliver fully, for he is a perfect Saviour ; yet so many seem to think it would be presumption to receive the fulness of his power to deliver. We honour him by a perpetual reception of his fulness, as the branch honours the vine by perpetually receiving the fulness of its life. We abide in him and he in us. A branch that hangs on timidly, half severed, will not receive much, and will not reflect much credit on the vine. Jesus does not save us in such a way that we become less dependent on him. We are wholly, everlastingly dependent on him. He himself is our salvation ; we live by the faith of the Son of God who loved us and gave *himself for us*.

—We congratulate *Credo et Amo* whose letter appears in our Correspondence columns, that " his understanding is neither college-cramped nor creed-bound " and hope it may be emancipated from other forms of bondage. We ourselves find no contradiction in the two utterances quoted by him, any more than in the following quotations from Scripture : " The Lord hath laid upon him the iniquity of us all ; " " he that believeth not the Son shall not see life, but the wrath of God abideth on him." The requirement of divine justice was fully met on the cross of Christ in such a sense that salvation became available for all, but not in such a sense as to save a single sinner against his own will. There can be no salvation without the consent of the sinner. Whosoever *will*, let him take the water of life. Salvation is otherwise expressed by *reconciliation*, but reconciliation means reciprocity, the consent of both parties. If a rich man offers to meet the demands of justice upon a certain number of incarcerated debtors, it is still necessary that

they should consent to this settlement of their obligations. When the brazen serpent was lifted up in the wilderness, there was healing for all, but only they who looked were healed. Justice would not have permitted the offer of eternal life to be made to sinners, if Christ had not suffered in their stead. When Jesus commanded his disciples to go into all the world, preaching the Gospel, he drew a broad line between those who should believe and those who should not. That same Jesus depicts himself as Judge in the last day, discriminating between those who had received the proffered salvation and those who had not. No one has told us more about the fire that may not be quenched than Jesus himself has.

—*Theophila* sends us an extract from Geo. Macdonald, terminating with these words: "Shall of all his glories God's mercy alone not be infinite?" The manifestation of the mercy of God at the cross of Christ is—in our view—infinite. The length, breadth, height and depth of the mercy expressed by the sacrifice of the Son of God, issuing in the offer of eternal life to all mankind is infinite. Even when we consider what the mercy of God offers to a single believer, we find the infinite, the immeasurable. The mercy of God is not the less existent that the sinner refuses to avail himself of it. Because it is mercy and not power it leaves him free to accept it or reject it. The idea that all evil must be extinguished in order that mercy may be infinite, is a misconception of mercy. Even then evil would be found in the past and thus—according to the above definition—it would be not infinite. The extinction of moral evil is not the essential condition of a perfect divine government. The possibility of sinning resides in that faculty of choice from which proceeds loving obedience. They who fancy that they glorify God by looking forward to a time when all suffering on account of sin shall have been done away, are perhaps glorifying his power but not his moral perfections. The excellence of God's system is shown positively and negatively; positively, by the blessings that accrue to those who conform to it; negatively by the ruin wrought by every deviation from it. The language of mercy is, Turn ye, turn ye, why will ye die?

—Theophila gives us the following admirable extract from "The Voice of Job" in Geo. Macdonald's "*Unspoken Sermons*:"

It is not at first easy to see wherein God gives Job any answer. I cannot find that he offers him the least explanation of why he has so afflicted him. He justifies him in his words; he says Job has spoken what is right concerning him, and his friends have not; and he calls up before him, one after another, the works of his hands. The answer, like some of our Lord's answers if not all of them, seems addressed to Job himself, not to his intellect; to the revealing, God-like imagination in the man, and to no logical faculty whatever. It consists in a setting forth of the power of God, as seen in his handiworks, and wondered at by the men of the time; and all that is said concerning them has to do with their show of themselves to the eyes of men. In what belongs to the deeper meanings of nature and her mediation between us and God, the appearances of nature are the truths of nature, far deeper than any scientific discoveries in and concerning them. The show of things is that for which God cares *most*, for their show is the face of far deeper things than they; we see in them, in a distant way, as in a glass darkly, the face of the unseen. It is through their show, not through their analysis, that we enter into their deepest truths. What they say to the childlike soul is the truest thing to be gathered of them. To know a primrose is a higher thing than to know all the botany of it—just as to know Christ is an infinitely higher thing than to know all theology.

The body of man does not exist for the sake of its hidden secrets; its hidden secrets exist for the sake of its outside—for the face and the form in which dwells revelation: its outside is the deepest of it. So Nature as well exists primarily for her face, her look, her appeals to the heart and the imagination, her simple service to human need, and not for the secrets to be discovered in her and turned to man's further use. What are its oxygen, its hydrogen, its nitrogen, its carbonic acid, its ozone and all the possible rest, to the blowing of the wind on our faces? What is the analysis of water to the babble of a running stream?—I would not be supposed to depreciate the labours of Science, but I say its discoveries are unspeakably less precious than the merest gifts of Nature, those which from morning to night, we take unthinking from her hands. One day, I trust, we shall be able to enter into their secrets from within them—by natural contact between our heart and theirs. When we are one with God we may well understand in an hour things that no man of science would reach in the longest life time. The argument implied in the poem seems to be this—that Job seeing God so far before him in power, and his works so far beyond his understanding, ought to have reasoned that he who could work so grandly beyond his understanding, must certainly use wisdom in things that touched him nearer. Might he not trust him to do him justice?"

—With reference to the letter of "*A Hindu*," we acknowledge that Caste interposes extraordinary difficulties in the way of that independent action which Christianity demands. We would remind him that Judaism set itself with great intensity against the Gospel when it began to be preached, and that it was at peril of their lives that the first disciples embraced Christianity. Christ himself was very explicit in teaching that family ties, worldly position, all that men prize in this world would have to be renounced. He never at any time admitted that the greatness of the sacrifices to be made in becoming his disciple, excused any one from taking the step. He himself suffered every thing that human malice could inflict, in order to procure for us the possibility of salvation. Let our correspondent consider that that loyalty that God demands for himself, men are showing to the society to which they belong, in other words to their fellow-sinners, rebels against God, and salvation consists in the transfer of that loyalty to God. Caste demands absolute homage; woe unto the man who obeys his convictions of duty rather than the law of Caste. What then is Caste but a great rival to God? If Caste forbids your following the Saviour, then Caste is your deadliest enemy, seeking to enslave you here and ruin you everlastingly. God himself has given you a law to prove all things and choose the good and reject the evil; and Caste forbids your making any enquiry and following your conviction. If God has given you light not shared by your caste-fellow, why should you allow the darkness that is in them to control you, instead of the God-given light? Follow the light at any cost; there will then be a possibility of the communication of that light to those who are dear to you; but so long as you obey it not, there is no such possibility. Trust in the Lord Jesus who is mightier than all, and knows how to give you the strength and wisdom you need. In no other possible way can you do so much for your people and your country. If India is to be blessed Caste must be overthrown, and every blow given to this cruel system counts for much.

—We find a misprint in our last issue. The Rev. A. Rudolph came out in 1839.

—One of the oldest residents of Bombay, Dr. J. Vitters, was buried last Saturday morning in the family vault, Sonapore. Dr. Vitters was a man of fervent piety, strict integrity, unblemished conduct, great kindness, and was held in high regard by a large circle of friends. Since the death of Mrs. Vitters, five years ago, he has been living in Poona. He was in his 79th year.

—Another old resident of Bombay, Mr. Alexander Lester, Custodian of the Town Hall, passed away on Sunday last. A man of retiring habits, he lived very much in his family and for them, and his loss will be much felt by them.

—Mr. Sydney Gedge, M. P., is about to introduce into Parliament a Bill whereby it shall be lawful for the Church of England to give Deacon's orders to men engaged in business, having gifts for preaching and a heart to make known the Gospel. "Like the primitive deacons such men would combine the ministering to tables with the ministry of the word." "Until A. D. 364" says Mr. Gedge "the inferior clergy were encouraged to maintain themselves by trade and were exempted from a trading tax to which laymen were subject."

The real obstacles are to be found in two Acts of Parliament passed within this century (41 Geo III. c. 63, and 1 and 2. Vic. c. 106 s. 28, 29, and 31), which restrain a priest or deacon from sitting in the House of Commons, from farming (as tenant) more than eighty acres without the bishop's permission, and from engaging in trade.

Mr. Gedge's bill would do away with these disqualifications, so far as deacons are concerned. We hope the Bill may pass.

—The last number of the *Christian* contains extracts from letters about the ministry of the Gospel in Glasgow, showing that while most of the ordained ministers preach to half-filled churches, laymen who seek out the degraded classes and hold services among them, have crowded meetings. We do not know that the state of things in Glasgow is exceptional. It accords with reports that come to us from England and America, showing that what is called the regular ministry fails to secure the attention of the masses. The men who know nothing of the laws of good society are not likely to give their confidence to a minister who has a recognized position in that society, and who spends more money in maintaining his respectability than one of them expends upon his vices. They will come perhaps to the meetings of a Jerry MacAuley, and listen to a preacher who does not stimulate their envy by costly apparel and whose interest in them draws him to the sphere in which they live. If some of those who minister to goodly congregations of well-to-do people in England or America, would leave their cushioned pulpits and go down among the vicious and degraded, following Paul as Paul followed Christ, labouring with their own hands that they may demon-

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strate the disinterestedness of the Gospel, and beseeching men to be reconciled to God, it would—we verily believe—go further to lull the rising socialistic spirit and make the labouring classes thankful for the privilege of labouring, than any other one thing. They preach, "Let this mind be in you that was also in Christ Jesus," the mind that led him to humble himself unto humanity, ignominy, death, and yet seem never to dream that that mind will take them down to poverty and privation. Thrust down by persecution they would accept it uncomplainingly, no doubt; but they appear not to see that *that mind* would forbid their remaining where a social gulf separates them from the degraded and the vicious. Why should we allow those who are not professedly ministers to distance us in social sacrifices that "some might by all means be saved?"

—The history of the Wesleyan Church in England and that of the M. E. Church in America shows plainly that "local preachers" (who are not even deacons) are among the most useful and successful preachers we have ever had.

—We take the following para. from the *Christian*:—

These things go to show that our church systems, like all other institutions, are on their trial. The pressure of our modern life; the spread of education; the enfranchisement of the democracy—these and other elements are combining to bring everything to the test of utility. Mere professionalism and ecclesiastical dignities do not command the homage they once enjoyed, and they will be accounted less and less as the years go by. It must, therefore, become a simple question of self-preservation with our churches, whether they will adapt themselves to the necessities of those for whom they exist, or whether they will still further alienate the toiling masses by indifference and lifeless formalism.

The *Christian* says the fault lies more with the system than with the pastors. This may be true. Our churches want their minister to live in a good style. The poor of the flock feel honoured by the attentions he pays them. Yet possibly they get more spiritual benefit from a brother or sister of the same social stratum as themselves. But systems have no responsibility, and will never be rectified till those who belong to them take the responsibility upon themselves.

—With reference to the remarks of the *Christian* ab ut Gospel work in Glasgow, quoted above, we think it well to bear in mind that a great deal of Christian work is steadily carried on among the destitute classes by members of the churches, which is not noticed by the outside public because it is habitual. Everything that is novel and unwonted arrests attention, especially if it has sensational elements, and the report goes from one end of the country to the other. It is just possible that the Christian work that is unreported is of as great importance in the eyes of the Master, as that which is reported. Even an Elijah was taken by surprise when he heard of the 7,000 who had not bowed the knee to Baal. There is a wonderful amount of advertising in these days, but we have no doubt that a good many good things escape this kind of publicity.

—The Rev. Mr. Stuntz, with wife and child, and the Rev. Mr. Delamater arrived from America on the 14th instant, for the S. I. Conference. Mr. Stuntz has left for Bangalore where he will have charge of the Baldwin High Schools.

—We would invite the attention of our readers to the Proceedings of Port Trust mentioned in our Epitome for Friday.

—The proposed Mission to the Native Christians of India, mentioned by us some time ago, seems likely to be carried out next cold season. See our Epitome.

—"England stunts the growth of national intelligence in India, drains the country of its treasures of learning, kills Native industries, has increased the National Debt, and brought India to the brink of insolvency." So says the *Mahratta* newspaper published at Poona. It adds: "We have a fourth of our population going to bed with a meal," The meaning is, we suppose, that they have but one meal a day. The *Times of India* says that the writers in the *Mahratta* are the Professors of the Ferguson College, and that Government proposes to make over to them the Deccan College.

—A. B. C. Next week.

—We find it difficult to believe that the Political Agent at Cambay has been guilty of such turpitude, as the Government think has been brought home to him. If really guilty, we know not that capital punishment would be too severe. The *Statesman* believes that—

"Mr. Wilson is one of those men who happily for society, are few in number, but who nevertheless, believe that all men are like themselves, and that purity of life is a thing which men may talk about, but which no one practises. It is impossible, we say, to believe that Mr. Wilson would have sent a proposal of this order openly, and through a mere servant, if he had not persuaded himself that it was what all men in his position might be expected to do, without scruple. He misjudged both his own service, and the native official to whom he so daringly made the proposal. There are no doubt men in the service like Mr. Wilson, but it would be a great wrong to believe that they are anything but exceptional. The Secretary of State has no option but to require Mr. Wilson to send in his resignation of a service that he has outraged by his conduct.

IN MEMORIAM.

[Florence M. Nickerson, of the Methodist Zenana Mission, Lucknow. Died at sea, Jan. 31st, 1887.]

E'en so, our Father, in our tears we say:
What seemeth good to Thee is best for us,
And while we weep and mourn our heavy loss,
We bow submissively: Thy will be done!

But yesterday we sat and planned, "The sea,"
We said, "will surely bring her health and home:"
And so it has: the blessed land of health,
Where sickness never comes, is her's to-day,
And she has reached the heavenly home above
And joined the angelic company, *at home*.

'Twas here she wrought, with faith and hope and love,
At peace with God, upheld and kept by Him.
An earnest prayer forever on her lips
That God would kindly grant her great success
In winning souls. Here, in the darkened homes

She went, a messenger of light to all:
Zenana women are in tears for her—
She loved them so, her strongest argument:
The years to come will show the seed she sowed
Has bloomed and yielded rich and golden fruit.

"Beloved, now are we the sons of God—
It doth not yet appear what we shall be"—
Thus often sang this sweet-voiced friend of ours:
And sooner than she dreamed her Lord has come
And called her to Himself; she sees His face,
And with a clearer voice and happier song
She hymns His praises in the courts of bliss.

O, restless, dark and deep Arabian sea,
Thou hast no conquest in this tearful hour!
Thou, too, of God's great acre art a part:
From out thy hidden depths when God shall say,
The dead shall rise, and from thy coral groves
Shall wing their flight for blissful realms above,
And in the blessedness of heaven's delights
God's countless saints shall rest for-evermore!

B. H. B.

Lucknow.

NOTICES OF BOOKS AND REPORTS.

Report of Woman's For. Miss. Society's work in connection with the N. India Conference The ladies engaged in this work have their own Conference. At the recent meeting in Moradabad, 23 ladies were present, 16 were absent. Besides these, there are assistants, 26; Bible-readers, 194; Native Chr. teachers, 115; non-Christian teachers, 119. There are 18 teachers of English schools. There are 160 Sunday-schools. Houses visited last year, 4,014; women under instruction, 6,173. The successive pages of this report tell about the various kinds of work carried on, Orphanages, Schools, Village Work, Homes for destitute women, Boarding-schools, Zenana Work, Work among Christians, Mohullas, Medical Work, &c. The Medical work is carried on chiefly at Bareilly and Moradabad. Number of patients, 21,920. The Woman's College at Lucknow, under Miss Mansell, has been affiliated with the Calcutta University. At Fatehgnuj West 22 women and 18 girls embraced Christianity. The Reports from the different stations are highly encouraging.

Claims of the Women, especially the Widows of India on the preachers of the Gospel. Rev. K. S. Macdonald. In this pamphlet of 24 pp. the sad condition of woman in India is pourtrayed truly, and demonstration is given that special pains have been taken to make her condition what it is, by the mandates of religion and of Caste and to manacle her with fetters which it is a crime to break. The Jubilee of Her Majesty, has been celebrated by the release of 25,000 criminals from their decreed punishment. Caste and Hinduism have nothing to say against this, but woe unto the man who dares to suggest any relaxation of the bonds that hold woman in servitude.

The Hindu girl is *not* welcomed on her first appearance in this world of sorrow, by those most intimately related to her. No congratulations mark her birth. On the other hand she is received with unfeigned expressions of disappointment and grief; or it may be with a too expressive silence, or with perhaps muttered curses and complaints against both herself and her poor miserable mother, whose groans recommence on learning that a female child is born. During her childhood she is regarded as a toy destined at the earliest opportunity to have her charms and affections sold for, or gifted with, so much cash or valuables; or if her charms be regarded as worthless because of some defect or deformity, she is thrown into the bargain made for a better favoured sister—but married she must be. In some parts of the country from the difficulty or impossibility, real or imagined, of getting her sold or gifted with honour, she is murdered in infancy. Hence the abundant legislation and most extraordinary expedients taken by the British Government to put a stop to prevailing female infanticide. In other parts of the country she may be gifted in

marriage to a stone idol, which is unblushingly understood to mean a life of immorality; and in other cases, with the same fearful object in view, a suitable husband not being forthcoming, she may be married to a plantain or peepul tree. And singularly enough it was only in such cases that any efforts were, until lately, put forth for the training of her intellect, or to fit her to be a true help meet to her husband. Thus it was that until very lately the unfortunates or fallen women of India, like those of ancient Greece and Rome, were the only educated women of India. And their number was greatly increased by the combined action of infant marriage and enforced widowhood.

Many of the Hindu temples in Southern India are crowded with such women even to this day. And as the Sudra is or was taught to serve, worship and adore the Brahman as his God, so is or was the Hindu wife taught to serve, worship and adore her husband as her highest Divinity. When she becomes one of the wives of a Kulin Brahman, it is often on the understanding that she will see him only on such occasions as her father or guardian may be disposed to give him a valuable largess in money or kind. For it is his wives that by Hindu law and custom support the Kulin Brahman and not he them.

Mr. Macdonald says:—

The marriage laws of India, are in my opinion, an utter disgrace, not only to the Christian empire which professes to administer them, but to humanity itself. And woman cannot be raised from her low, despised and oppressed condition until India's marriage laws, including those legalising polygamy, polyandry, infant marriages, and tolerating enforced widowhood, are completely remodelled.

As we have pointed out, the history of Hindu Legislation with regard to these things, shows no such absolute fixity and immutability, as they now attain by the fact that an English Government has sway in the land. Here is a specimen of that law which our High Court Judges consider themselves boundto uphold:—

One man's word, however wicked he may be, is of more weight, Manu tells us, than that of many pure women—and this dictum was acted on not only in Hindu courts of justice, but even in Muhammadan courts, and even in British courts for some time after these courts were administered by Christian judges.

In Calcutta alone there is a widow for every married woman.

The widow must fast at least two days every month—not as Christian people in Britain fasted even when fast-days were held in the strictest manner—for not only must she not eat a particle of food on these days, but not a drop of water must pass her parched lips however faint and sick she may be. And even on other days she must eat only one cooked meal in any 24 hours—and that meal must consist of the coarsest rice. She is allowed no luxury—must not touch anything sweet or pleasant to the taste. She must never sleep on a bed, but always on the bare floor; she must wear no jewellery, a great privation to an Indian woman, and she must submit to her head being shaved on appointed occasions. She has to attend to many rites and ceremonies specially incumbent on her as a widow, for she is regarded as having, by some evil conduct on her part either in this life, or in some previous existence, caused the death of her husband and thus to have brought a curse on the family.

We think it important to reproduce these laws concerning widows, for the Bombay High Court, by sentencing Rukhamabai to imprisonment has declared its purpose to uphold this legislation. Western civilization comes to India demanding the emancipation of woman, but the Government determines that Hindu law shall be allowed to keep its foot upon the neck of woman.

We acknowledge with thanks receipt of the following: Early Church History: by Backhouse and Tylor. *Report of the Benevolent Society.* The End of the World; W. J. Steers. *Madras Chr. College Magazine,* March.

INTERNATIONAL BIBLE STUDY.

March 20.—*Gen.* 32: 9-28. *G.T. Gen.* 32: 26.

See last Guardian.

March 27. *Temperance Lesson. Gen.* 9: 18-27.

We have come to the Review Sabbath, the last of the quarter. As alternatives, we have a Temperance Lesson, Gen. 9: 18-27 and a Missionary Lesson, Gen. 18: 17 26. As the last passage has been in part considered, we will take the Temperance Lesson. It is important that we should understand what testimony the Bible bears to the use of stimulants.

The point of time is that immediately succeeding the flood. God had given a most impressive proof of the repulsion of his nature for sin, by sweeping away the whole family of mankind by a flood, with the sole exception of Noah, who with his wife and children were preserved to see a new world and inaugurate a new time of probation. When Noah and his sons issued from the ark, they built an altar and offered sacrifices. This was the first thing done in this renovated earth. God, looking forward to the sacrifice of Calvary, was well-pleased with this expression of trust, and made haste to utter a precious promise that the world should not again be engulfed in a flood; and that men might remember that the orderly succession of the seasons was secured to them by the mercy of God in a covenant of grace, the rainbow was declared to be a divine pledge and token of this covenant.

"Noah began to be a husbandman and planted a vineyard and he drank of the vine and was drunken; and he was uncovered within his tent."

Noah lived after the flood 350 years. He must have taken part in a great many remarkable transactions, and there must have been many incidents in his life that would be profoundly interesting to us. But the Spirit who gave mankind the Scriptures purposed that the things pertaining to the infancy of the race should be very sparingly related so that the complete volume of inspiration should not be too bulky for man's use. Books as large as the Ramayana and Mahabharat could easily have been written about the events of these early centuries, but the wisdom of God culled such incidents as were fitted to subserve the great purpose of educating mankind for the service of God. The descendants of Noah, glorying in an ancestor who was the head of the entire post-diluvian family, would naturally have desired to present him in the most honourable light, and would have chosen for conservation those annals that exhibited his power, piety and heroism. How strange that the one thing recorded of him in those three centuries and a half should have been a scene in which he comes before us as made shameless through inadvertent excess in wine. Surely the divine Spirit must have thought it of highest importance that men should be made acquainted with the effects of fermented liquor. Here have we the first mention of wine or strong drink in the word of God, and it behoves us to note well the character of the testimony borne. It is as though we heard the voice of God saying to us, "I will shew you, my children, in a way that shall profoundly impress you, what intoxicating drink will do for a man. And in other that the experiment may be satisfactory, we will take the wisest man, the best man, even Noah, the world's great progenitor, and we will see what wine will do for him. In this way we shall learn whether this is a good thing or an evil thing." Well, what do we find? Noah drinks and is drunken. He has lost all his sagacity, his manliness, his dignity, his self-control; he is reduced to idiocy and impotency; his greatest enemy could not make him more contemptible than he has made himself. He was a king among men; now the merest serf may smite him or spit upon him with impunity.

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."

Ham, it may be, spoke jeeringly of his father's shame. He might himself have screened his father from observation. He wanted the love that seeks to cover sin and disgrace. Whether the ante-diluvians had known intoxicating liquor, or not, we cannot say. How far Noah was aware of the effect of such stimulant, we cannot say. The thing to which our attention is powerfully called, is the power that resides in alcohol to subdue the wisest and most intellectual of men, that ordinary men may understand the necessity of giving it a wide berth, and not be tempted to repeat the experiment for themselves.

Filial piety was pleasingly illustrated in the course pursued by Shem and Japheth. They appealed from Noah inebriate to Noah sober.

"And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said:

"Blessed be the Lord, the God of Shem; and let Canaan be his servant.

"God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant."

Human nature is the same in successive ages. The things that characterized the human family in its infancy, characterize it in its maturity. The spirit that actuated Cain towards Abel when the sacrifice of the latter was accepted and his own offering rejected, has been abundantly exhibited in human history. Man's history is very much a history of conflict and war and usurpation. And the history of the Church shows how much the heart of man revolts from the righteousness of God. And in the incident which our text records, the Patriarch Noah

was inspired to see the indications of great national and racial distinctions that should appear in the fulness of time. From Canaan, one of the four sons of Shem would spring a people who should from age to age be enslaved by other peoples. Irreligion or false religion should be a part of the hereditary curse. The blessings of true religion should follow the Shemitic line; but a time should come when the children of Japheth should be enlarged and dwell in the tents of Shem, inheriting the blessing promised to Abraham by exercising the faith of Abraham.

The Rig-Veda-Sanhita, thought by some to be as old as the writings of Moses (we consider Genesis anterior to Moses) has very much about intoxicants. An astonishingly large proportion of the hymns of the Rig-Veda are eulogistic of the effects of the Soma-liquor, an intoxicating drink that entered largely into the religious ceremonies of that time. The Soma-liquor is exalted to the skies as giving to the gods the same exhilaration that it gave to the worshippers. This was the nectar of the gods of the Vedas. What a remarkable contrast is presented by the sacred records contained in Genesis. The warning here given against even tasting fermented wine is as strong as the temptation to drink is, and might well have armed the people of Jehovah against this insidious enemy.

The Bombay Guardian.

SATURDAY, MARCH 19, 1887.

PERFECT IN ONE. III.

We speak of the particulars in which this perfection consists. We have mentioned (1) Separation from the world, like Christ's.

II. We are made perfect in one, perfectly one in Christ, when we have his *faith in the Father's loving care*. Jesus said, The Father hath not left me alone. When tempted to supply himself miraculously with bread, after long fasting, he refused to encroach on the Father's province He was the well-beloved Son of God, and was assured that the Father would not withhold any good thing from his child, so he left it all with God. When he hungered and had not he recognized his Father's love in this privation, and showed his own responsive love by cheerful, at all events cordial, submission. The believer is more than conqueror through him that loves him. He says: "I am persuaded that neither *death* (say the death of a tenderly-loved one) nor *life* (say the life of one that domineers over you), nor *angels* nor *principalities*, (for instance the one who was suffered to pour so many vials of providential rebuke on Job,) nor *things present* (such as those that thrust Paul and Silas with bleeding backs into a dungeon) nor *things to come* (the sting of death is taken away) nor *height* (elevation in the church) nor *depth* (made as the offscouring of all things) nor *any other creature*, celestial, terrestrial or infernal, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Jesus had such an inflexible conviction and realization of the Father's love, and took every step with the unwavering assurance that the Father's loving hand was leading him. "The cup which my Father hath given me, shall I not drink it?" We are joint-heirs with Christ in this love, if we have the faith to appropriate him. If infinite wisdom and goodness are concerned for my welfare, why should I be anxious? Perfect peace is mine. I have not to toil to secure this or that worldly good. I will indeed improve my time, exercise the powers God has given me, doing with might what my hand findeth to do; but whatever accrues to me I shall find my chief joy in ministering to the wants of others. I am more than a millionaire, for the promises of God are mine. Servant of all, for the Gospel's sake. That the love wherewith thou hast loved me, may be in them.

Alas! how far we are from this. How much we make of a competency; how much importance do even the servants of Christ attach to what they call a provision; how many supposed needs of these are crowding out the claims of the poor, the claims of the Gospel. Jesus walked by faith, not by sight, and he put the fact that he did so into such language that all men had to see it.

III. We are to be made perfect in one in such a sense that Christ's love for his disciples shall dwell in us and manifest its If after the example set by him. If we love one another God dwelleth in us (as he dwelt in Christ) and his love is perfected in us. God is love, and we are filled with God as we are filled with love. But that love by its very nature goes out to others, as the sun goes forth in effulgence. The Lord Jesus loved the disciples, washed their feet, enriched them with promises and died for them, not that that love might be withdrawn from them, but that it should come to them on the Day of Pentecost from 3,000 hearts and consecrated lives. Christ loves these Christians around about me; and hath called me to himself that his love might dwell in me and manifest itself to them in loving, Christ-like acts. This love is defective until it carries to the brethren the conviction that you belong to them, you, your time, talents, possessions. Herein is our love made perfect (lit. love made perfect with us R. V.), that we may have boldness in the day of judgment, through the consciousness that we have loved our brethren as ourselves, and have not failed to convey to them what Christ has committed to us for them.

The great barrier that self encounters is self-love. From childhood we are educated to regard Self as supreme, as a monarch whose behests are absolute, king by divine right of all our powers; and brotherly love can claim nothing till Self is satisfied. But as we have said, the great lesson of the crucified and risen Saviour is to the effect that God himself undertakes to satisfy Self, and he does it by a baptism of love, and now we have our chief joys in imparting not appropriating. As Christ shall say, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me, so the believer shall learn to say the same thing, and whatever enriches his brethren by that very fact enriches him. For as he is, so are we in the world. His joy is fulfilled in us.

Consult thy duty more than thy difficulty.

BEHOLD THE MAN.

AN INVITATION TO THOUGHTFUL HINDOOS.

We propose to take a survey of the Life of Jesus of Nazareth, specially for the sake of those who wish to know what to believe concerning him. One of the foremost of modern Hindoo thinkers has told their countrymen that no character is better worthy their attention than the character of Jesus Christ, and he has done his best to commend to them his own conception of that character. But a man cannot be long in the school of Christ, even in the outer circle of his hearers, without becoming aware that Truth is the Supreme Good in that school, and that Christ has no claims apart from the claims of truth. To know Christ then there must be a pure desire to know *the truth*, and a hearty readiness to welcome it; there must be no bias or prejudice. "If any man will do the will of God, says Jesus, he shall know of the doctrine, whether it is of God, or whether I speak of myself." There must be a conviction that the will of God has regard to my highest welfare, and the acceptance of that will the only way of securing my happiness. In a hundred unsuspected ways our minds have been prepossessed with regard to what we suppose our own interest, our own honour, and we are liable to be wrongly swayed by these in the consideration of Christ's example and teaching. Some widely different conceptions of him and his work are entertained by men of equal intelligence, and the most probable explanation of this would seem to be that men allow their prepossessions to bias them in the forming of their estimate. It may seem perhaps that the Christian is quite as likely to be swayed by foregone opinions as the outsider, and that the party who now proposes to delineate the character and work of Christ may be under this disability. Well, we have no objection to the exercise of careful scrutiny on the part of our Indian friends; let them weigh what we say and decline to receive what is not made evident. This may however be said, that nobody was ever more prejudiced *against* the Bible as a revelation from God than the writer was during eleven years of his life, and that he never would have embraced his present convictions, if the weight of evidence had not overmastered his previous opinions.

However, even if our Indian friends propose to go with us in this enquiry simply that they may know more truly the historical significance of the life of Christ, and form a juster estimate of one who has had so much to do with shaping the course of events in modern times, we welcome their association with us. The scoffing spirit is not natural to the Hindoo. Many of our friends have read the works of European scoffers who have written against Christ as though he were an enemy of mankind, and have snatched at every kind of missile however vile, in order to hurl at him. They may also perhaps have fallen in with the testimony of unbelievers like Rousseau, who while seeking to banish all belief in revelation, found themselves compelled to write of the character and life of Christ, in strains of greatest admiration and glowing eulogy. We will do our Hindoo friends the justice to say that the scoffing spirit is alien to their natural character; faith is not neces-

sarily credulity, in their eyes. To a poor man, excommunicated by his brethren, Jesus said, Dost thou believe on the Son of God? His reply was, Who is he, Lord, that I may believe on him? He was ready to believe when once the true object was presented to him. Some, in these days, put themselves ont of court, as investigators, by deciding—as though they had a revelation from heaven to that effect—that there is not, has not been, nor can be, any such thing as the supernatural. Still, we invite even such to look upon the lineaments of the Man of Nazareth, and account as they best can, for the marvellous discrepancy between his nature and the nature that presents itself to them in the intercourse of life, even in its higher developments.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

MISSION FESTIVAL AT UDIPI, SOUTH CANARA.

To the Editor of the "Bombay Guardian."

Sir,—With reference to the above heading I send you a small account of what took place. Udipi is a small but thriving town 36 miles distant from Mangalore, and is much frequented by pilgrims who visit the large temple there, dedicated to Krishna.

The Basel Mission first commenced work here in 1854, among the Tulu and Canarese portion of the population, and have now a Church and Orphanage, also a seminary for young men.

On Thursday last, the 3rd March, there was celebrated the Annual Mission Festival, when Native Christians from the surrounding villeges came into Udipi, to take part in the exercises of that day, some of them walking fifteen miles to do so. A spacious pandall was erected, as the accommodation of the Chapel would have been too small, and punctually at eleven o'clock the proceeding commenced. Addresses were delivered by the missionaries of the station, assisted by some who had come in from neighbouring districts, as well as by the Native catechists and pastors; while a choir of school-boys added to the solemnity and harmony of the scene, by singing Tulu and Canarese hymns. At the conclusion the Canarese version of "What a friend we have in Jesus" was sung, and we one and all felt grateful to our loving Father above as we heard that sweet hymn sung with feeling, by those who not many years ago were groping in darkness, but who now knew the sweet and tender care of their Saviour. The anniversary terminated by a social dinner, when between 800 to 900 men, women and children sat down to a substantial meal of curry and rice followed by the National Tulu dish Pisa. The interesting point about this dinner was, that the people themselves contributed to it, some bringing fish, others cocoanuts, &c., while the men left their fields and rice crops in order to assist in building the pandall. A collection taken at the end of the service amounted to Rs. 31; and they carried away a pleasing recollection of the Mission Festival at Udipi and of the labours of the Basel Mission there.

C. B. H.

Sir,—Will you kindly allow me through the medium of your valuable paper to enlighten your readers upon the difficulties a Hindu meets with in embracing Christianity? Primarily caste-distinction is one of the principal difficulties and exercises a potentially injurious influence upon one who is favourably impressed with the importance of Christianity. Many Hindus are, therefore, precluded from openly avowing the Christian religion and although they outwardly profess Hinduism, yet inwardly they remain Christians. To be more explicit therefore, I must give you an illustration. Supposing "A" accepts Christianity because he is convinced of its truth, he is immediately excommunicated, nay shunned by his relatives. He is laughed to scorn in order that he may feel the indirect insult offered to him and perhaps abused disgracefully. Besides if he belongs to a respectable family, he must be married and his wife declines to accompany him. This proves to him a great stumblings block in embracing Christianity. Sometimes it also happens that he possesses children and a thought of their separation greatly perturbhis mind. If he is a well-educated man, and draws a handsome salary and has a large family which according to a Hindu point of view consists of parents, brothers, sisters, wife, &c, dependent upon him for support, their welfare preys upon his mind because he cannot live with them when he becomes a Christian. This circumstance also forms a difficulty. It is well known from the bitter experiences of Native Christian converts that some such charge as robbery is purposely brought against one who embraces Christianity by his friends and relatives to dissuade him from his original intention and this to all appearances disgraces him from a Hindu point of view. How then a well-educated Hindu situated as described above could possibly make an open avowal of Christian religion is a great problem. Sometimes his life is jeopardized because his Caste considers his conversion a disgrace to itself and tries every possible means to ruin him for ever. But supposing he is differently situated, then he must be probably not of a very respectable family. If he be however, he must have some disqualifications. I confess that if there are a few exceptional cases, they must be few and far between. But in the case of "A" described at the commencement of this letter, the havoc caused in the family to which he belonged is very great, nay disheartening. Can the conversion of "A" so situated be a moral act? If so, Herbert Spencer's work entitled "Sociology" is in conflict with this opinion But I hold that he is a brave soldier of Christ who accepts him, undaunted by these difficulties. "A" as at first described is naturally compelled to leave his appointment after his conversion, if he has any, and thus foregoes all his mundane prospects. But he cheerfully suffers this loss having regard to his moral and heavenly gain. For if he remains in office, he is exposed to the taunts and insults of his brother-clerks by his conversion. In fact he is made a "butt" of laughter. I am aware that this is a moral gain and that he is provided for by the mission to which he belongs. But in the case of lower-caste Hindus, I think the difficulties are comparatively insignificant because they are not exposed to so much persecution as people of the higher castes. Those higher-caste Hindus who are not married and are not required to support any one, have less difficulties to contend with in their acceptance of Christianity. Besides, the whole family amongst the low-castes is generally not dependent upon one member for support for all the members earn something or other. In the case of rich men amongst those people however, only male members are earning money and these imitate the customs of the higher castes by strictly prohibiting their females to go out of doors unless for such occasions as marriage, &c. The difficulties in the way of such people are, therefore, somewhat greater than those of people of less reputation amongst them. I think I have sufficiently shown the difficulties which the Hindus meet with in embracing Christianity and I trust that the Christian world will now have an explicit conception of those difficulties.

Yours &c.,
A Hindu.

TWO PULPIT UTTERANCES.

Dear Sir,—Both utterances fell from the lips of one and the same preacher; but not in the same sermon, nor yet on the same occasion. As they seem to me to involve self-contradiction, I desire to ventilate them in the columns of your paper, my object being to elicit some expressions of opinion respecting the points of doctrine which they indicate.

On a recent Sunday the preacher declared in effect, that Divine Justice requires the eventual everlasting punishment of unbelieving human sinners in a never-ending "hell;" and on another recent (and subsequent) Sunday, that the requirement of Divine Justice was fully met by Christ. The latter declaration I heartily accept as God's own unspeakably precious gospel message to every individual of the race that has unavoidably inherited fallen Adam's sinful nature; the former I regard as a virtual denial of God's gospel, involving mischievously unsound doctrine; while to maintain that *both* statements are true, as the preacher apparently must, strikes me as equivalent to saying: "The way of the Lord is not equal."

Deeply thankful that my understanding is neither college-cramped nor creed-bound, that my mind is untrammelled by perplexing considerations of temperal self-interest in such a matter, I earnestly desire that one or more of your correspondents, enjoying the same advantages, may be drawn by my brief letter to state their views on the moot-points of doctrine which it suggests.

Credo et Amo.

Agra, March 11.

[We have replied to this in our Weekly Review.—Ed. *B. G.*]

Sir,—The Young Men's Christian Association celebrated their third anniversary on the night of Saturday last,—the centre hall of the Military Finance Office being placed at their disposal for the purpose. The room was most elegantly and tastefully dressed in floral and other adornments. The proceedings were opened with an appropriate prayer by the Rev. D. O. Fox, followed by tea and refreshments. The hymns were on the whole very effectively and feelingly rendered, reflecting unqualified credit on the musical gentleman who coached them and who praiseworthily conducted the music throughout. Major Campbell, who has always evinced a lively interest in the Association and its concerns, addressed the audience before the last hymn "God be with you till we meet again," was sung. This gentleman in clear and distinct annunciation, explained the salient points of the Association and remarked on the good work it was doing in England and elsewhere, adding that both the ministry and missions are having their ranks recruited, in a great measure, by its members, who form a large and important body in all parts of the world. The Major spoke with much feeling, and exhorted all young men to be "*up and doing;*" *inviting*, at the same time, non-members to join, and stragglers, who may have *fallen out* by the way, to "*fall in!*" This very pleasant evening's enjoyment was brought to a close by refreshments being again handed around.

Yours &c.,
S.

TRAM-PRIZES, LOTTERY, GAMBLING.

Dear Sir,—Some of us boys want to know if the tram-prizes are drawn by chance. If so, we would not dare to take them. If not, how are they drawn? We hear that a few good folks keep their tram-slips, and watch to see

if they can get a prize. While many more say it is drawn by chance, and so will not touch it. Now if the prize is all right, why should not all in our church and school try to draw the prizes for the good of our cause? Please let us know what you think of it.

Yours &c.,
MONO SYLLABLE.

THE LANOWLEE CAMP-MEETING.

DEAR SIR,—A hurried trip to Lanowlee today has reminded me that perhaps some people may misunderstand the action of the Committee this year, and that a few words of explanation may not be out of place.

The idea of raising money by sale of tickets was not adopted with the idea of making the Meeting exclusive. Every body will be cordially welcomed, whether possessing a ticket or not, and those who do not purchase tickets before the meeting, can do so upon their arrival. The ticket plan was adopted with a two-fold purpose. *First*, to enable the management to have a correct Directory of all who may attend; and *second*, to raise the money *before* the Meeting in order that supplies may be bought for *cash* and expenses lessened. It is expected that those who have helped the Meeting in years gone by, will not lessen their subscriptions now, but with this difference, that, whereas they formerly received nothing for their money they will now have a number of tickets which, if judiciously distributed may induce many to come who otherwise would remain at home. It is hoped that all friends of the Meeting, especially Pastors, will order a number of tickets from Bro Lynn, and make an effort to sell them among their acquaintances. By all joining together we can make this meeting a financial as well as spiritual success, and the burden will not rest heavily upon the shoulders of the one who has incurred the risk of making the contracts, as heretofore.

I found Lanowlee rejoicing in a delightful climate to-day and the Grove, if possible, looks more fresh and inviting than ever before. Arrangements will be made to have some one at every train to meet persons attending the Meeting and assist them in finding their tents and getting settled.

C. R. THOBURN.

DEAR BRETHREN,—You will have read in last week's *Guardian*, brother Thoburn's letter, about the Lanoli Camp-meetings. I write this to inform you that tickets have been printed and are ready for despatch. Will Pastors and friends at different stations kindly help in sending the names of people requiring tickets, which can either be sent direct to the Pastors for distribution, or to the person, whose name and addresses should be sent in full?

There will be many no doubt who may not be able to attend the meeting. Will such kindly try and help in purchasing a ticket or so?

Yours in the Gospel,
EDWIN LYNN.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

BOMBAY DISTRICT PRAYER LEAGUE.

AT the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

Mar. 12—Heb. 13. 1, "Let brotherly love continue."
„ 19—Psa. 2. 8, "Ask of me, and I shall give thee the heathen for thine inheritance," etc.
„ 26—Eph. 5. 16, "Redeeming the time, because the days are evil."

NOTICE TO N. AND S. I. CONFERENCES.

WITH consent, copies of an excellent photograph of our Bishop—X. Ninde—who left India's shores yesterday on his return to America, may be had on application to the undersigned, at the following rates:—

For single copy.....Rs. 2 0
For 10 copies and over in a lot „ 1 12

For the benefit of the Fort M. E. Sunday School.

Note that a limited number of copies have been made.

M. T. CARROLL,
Superintendent, S. School.

Rev. Delamater will preach in the Grant Road M E. Church at 11 a. m. to-morrow.

Rev. J. S. Stone at 6 p. m. Theme—"The Second Beatitude."

The regular prayer-meeting hitherto held in Grant Road Church, Wednesday evening, will be merged into a prayer and preaching service on Thursday evening at 7-30 o'clock.

On Tuesday evening at the same hour there will be a meeting especially designed for the advancement of Christian experience.

Rev. C. R. Thoburn and Rev. J. S. Stone will receive the names of those wishing to purchase Camp-meeting tickets.

WESLEYAN METHODIST SERVICES.

Sunday, March 20.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Wesleyan Methodist Chapel, Parel Road, Byculla, 11 a. m.—Mr T. W. Rice, 6 p.m.—Mr. J Staples.

Cordial invitation to all.

Epitome of News.

SATURDAY, MARCH 12.

—*Times of India*: A serious accident took place yesterday morning at Kherwadi, a small station on the north-east section of the G. I. P. Railway line and about 150 miles from Bombay. Two goods trains collided, and the driver of the engine of the up-train, a Mr. Power, was unfortunately killed. From what is known at present the accident seems to have resulted from Power's fault, as he ran past all signals that were against him. The other train was shunting into a siding to let the mail pass. The mail was delayed in consequence at Lasselgaum for eight hours. Captain Selby, the Consulting Engineer, went up last night to hold an enquiry into the affair.

—A young man was lately laid, apparently dead, in his grave at Saumur, in France. When the earth was about to be thrown in, sounds of knocking were heard from inside the coffin. The lid, however, could not be removed without the mayor being present, and such delay took place in the arrival of that official, that when the lid was lifted, the unfortunate inmate was found to have died from asphyxia.

Some body should have been tried for homicide.

—The French Government has at last succeeded in obtaining leave from the Greek Government to search at Delphi for remains of the temple which stood there.

—*Madras Times*: Although the Vizagapatam Raipur line of railway has been, on financial grounds, shelved for the present, there is every hope of the project being resuscitated. Mr. Minchin, of an European firm at Coconada, shortly before Sir M. E. Grant Duff's departure, addressed his Excellency upon the desirability, nay, necessity, of the Central Provinces being connected with one of the northern ports on the Coromandel Coast, in view to that large tract of country being supplied with a seaboard to develop its large grain resources, as also to establish a trade in salt with the East Coast. As the Vizagapatam-Raipur project satisfies these conditions, the matter is to be taken up at once with the Government of India, who are to be urged to sanction the completion of this projected line of railway to the Central Provinces.

—The Commissioners appointed to investigate the charges preferred against Mr. G. H. D. Wilson, C.S., Political Agent, Cambay, by Mr. Shamrao N. Laud, Dewan of the State, have, after a most patient and exhaustive investigation, (says the Government Resolution) arrived at the conclusion that Mr. Wilson is guilty of the charges brought against him.

Until the Secretary of State has been conferred with, no sentence is pronounced.

—With reference to the collision mentioned above, the *Bombay Gazette* adds: As ill-luck would have it, another collision took place on the same line at the Niphad station, 136 miles from Bombay, about 3 p.m. yesterday, about twelve hours after the first collision. As the up Jubbulpore passenger train was coming along the station, she ran into an empty-carriages special, which latter was more or less smashed. This second collision was, unfortunately, of a more serious character than the first. The guard of the Jubbulpore passenger train, by name Hormusjee Pestonjee, was severly injured, while a few of the passengers—not more than a dozen, we believe—were also injured slightly.

MONDAY, MARCH 14.

—The successful working of the quadruplex system of telegraphy between Bombay and Madras is encouraging the Telegraph Department to extend the application of the method to other lines. Quadruplex working will

probably be employed between Calcutta and Allahabad at no distant date, the work on this section being very heavy owing to the central position of the latter place.

—C. Grant in *Indian Witness*: One day a man came to the school in Pithoragarh, bearing on his back his girl, whom, thinking she was dying, he wished to make over to the school and so be saved further trouble and expense. A miserable object in human shape it was, but it had a soul, and to help and save souls Miss Nickerson had come across the waters. That little diseased one was gathered into loving arms, and there held night and day and every remedy tried till she was cured. Two nights the lady sat up with that little thing, held in her arms, so that she might get rest some way. This little girl had been in the village school and knew and loved Miss Nickerson and begged her father to take her to the Christians, as she wished to be buried there. She lives, and is one of God's own little ones, saved through Miss Nickerson's efforts. And how many more are there of whom the same can be said, "saved through her." The last great day will show what her life was. Mourning hearts are left, a friend is gone, one more sorrow is added to life's cares for those who still toil on and have the battle of life and sin to fight. But He who is all tender love saw his tired child and gave her rest.

—Same: An exchange refers to Col Robert Ingersoll as refusing "to fight any more against God." Some are inclined to take this as a proof of "change of heart," or at least a good symptom. It is not reported how the cancer in the blasphemer's mouth progresses; but it has been frequently announced as certainly fatal and it has already impaired his vocal organs. Ingersoll's forte was comedy, and "certain fellows of the baser sort" have enjoyed his coarse ribaldry.

Tuesday, March 15.

—*Times of India*: A very large number of people on this side of India were unfeignedly grieved to hear of the death of General Hancock. We have already given a formal account of his Indian career and shown how from being attached to the Sappers and Miners at Poona as a Lieutenant in 1854, he rose to the command of his department as Secretary to the Government of India, Public Works Department. He had only heard a few days since of his approaching promotion to the rank of Lieutenant General, and he would have retired on a handsome and well-earned pension at the end of this month. His future, as his friends knew, looked a very happy one. Then he died suddenly and almost without warning like many other Indian administrators. Until the last few years his duties always lay on this side of India, and perhaps no man of his time was better known or better liked in the Presidency. Like many other very busy men he found time for something more than his professional work. For several years he took a leading part in the proceedings of the Bombay Corporation, of which he eventually became the chairman. He was also one of the best and most enthusiastic amateur artists in India.

—*Times of India*; Allahabad, 14: A shocking tragedy occurred at Agar this morning a sowar shooting Major Neill, of the 2nd Central India Horse, dead whilst on parade. The murderer is believed to be insane.

—Same; Poona, 14: The diploma of Doctor of Philosophy, of the University of Vienna, was presented to-day to Sirdar Khan Bahadur Dastoor Hooshang, in the presence of the professors, fellows and students at the Deccan College. Mr. Principal Oxenham eulogised the recipient for his learning, amiable qualities and well-deserved honour.

—The Archbishops of Canterbury and York and the Bishop of London have appointed the venerable Archdeacon Blyth, late of Rangoon, to be "Anglican Bishop in Jerusalem and the East." The Church Missionary Society and the Society for Promoting Christianity amongst the Jews have each placed £300 a year at the disposal of the Archbishop to make up the deficit caused by the withdrawal of the Prussian fund, and to make the income of the Bishop £1,200 a year.

—The English Court at Shanghai has found that the P. and O. Company's steamship *Nepaul* was solely to blame for the recent disastrous collision with a Chinese transport, by which 100 lives were lost. The claims against the company are estimated to amount to nearly £50,000.

—A young man playing in a football match at Manchester died from injuries sustained by a collision with another player.

—Sir C. G Duffy telegraphs from Nice Feb. 23: "Yesterday Nice was almost delirious with the closing festivities of the carnival. To-day every available carriage in the community is employed at unheard of fares in carrying the holiday-makers of yesterday to the railway station where clamour and chaos reign as I telegraph. Those visitors who are unable to escape and the permanent population throng the streets in surging crowds, and in the Place Massena, the Jardin Public, the boulevards, and other open spaces preparations are going on to spend the day and night in the open air. Along the slopes of Carabacel huge wagons, used in ordinary times for removing furniture, are being let out for sleeping accommodation. The cabins of the ships at anchor in the harbour have been hired at immense prices for the same purpose, and on the public promenades long rows of chairs are occupied by unfortunate people who left their hotels at daybreak and out of fear have never turned. Hand-carts loaded with bedding followed by women and children, who apparently do not know where to go, but are determined at any rate not to return to their homes to-night, are to be met with in every thoroughfare. The panic is not confined to any class of society or to any nationality. I have met judges, doctors, merchants, and parsons who share it, many of them sensible and solid Englishmen. The cause of this extraordinary state of things you probably already know. At six o'clock this morning there were two or three successive shocks of earthquake, and there is a general impression, traceable to no rational source, that it will recommence to-night. While the earthquake lasted solid houses rocked like trees in a high wind, and a few minutes later the streets were covered by a half-dressed crowd of both sexes flying from the unknown danger.

—*Deccan Times*: Two of the members of the firm of Messrs. Cook and Sons have been engaged during the last cold season in travelling throughout India and adjacent States, in connection with their scheme for the conduct of the annual pilgrimage to Mecca, to which the Government of India has given their adhesion. They visited Hyderabad a few days ago, and it has been finally decided by his Highness to entrust the annual caravan from Hyderabad to their charge. This State pays yearly something like Rs. 25,000 in sending pilgrims to Mecca, and hitherto, notwithstanding the utmost precautions and a liberal expenditure, the arrangements for the comfort and safety of the pilgrims have not been satisfactory. The new arrangements with Messrs. Cook and Sons offer the maximum of comfort with the minimum of expense. Thus the Government will save in money, trouble and anxiety.

—*Bombay Gazette*; Zanzibar, 14: The dispute between Portugal and Zanzibar has culminated in the bombardment of the town of Niginamagao, near Tungi, by Portuguese men-of-war.—The bombardment was continued until the whole town had been destroyed.—The place is now a desolate mass of ruins, no building of any kind having escaped the general destruction.—Niginamgao, which is an important trade centre, with a population of about 5,000, including a considerable number of negroes, is a purely Indian settlement, being inhabited almost entirely by natives of India, who control the trade and hold the greater part of the property in the place.—The loss caused by the bombardment has fallen most heavily on British Indian subjects, and the value of British property destroyed exceeds a hundred thousand dollars.

—Some fifty British subjects have suffered by the bombardment, and the inhabitants generally are in great distress.

—*Overland Mail*; Feb. 25: Serious earthquake shocks have occurred in the South of France and the Italian Riviera. Nearly 2,000 deaths have been caused.

—Anti-Humbug in the *Indian Witness*: An old proverb affirms that "a stitch in time saves nine." A word of caution now on a topic in which more denominations than one have interest, may prevent trouble in the future. I allude to the occasional appearance among us of irresponsible, peripatetic, self-styled, and self-constituted evangelists, one of whom, I may mention, has turned up recently in diverse parts of India; finding access to, and receiving much sympathy from, Methodist churches which, I venture to predict, will not be so ready to welcome him on future occasions.

Many of your readers have been commiserating Calcutta, on the recent musico financial entertainment given by this individual in one of her churches. This gentleman was hospitably entertained near Bombay last December, by people belonging to a sister denomination. The Christmas morning came with all its precious memories. His kind host procured the Church for religious services. The people assembled to hear about God's great gift of "peace and good will." But alas! a denominational shibboleth was introduced, and for sixty minutes this courteous(?) gentleman gnawed this "bone of contention." The people were exasperated at such an outrage upon their hospitability. When will we hear of the last breach of Christian comity? I enclose my card.

Wednesday, March 16.

—*Times of India*: The lamentable death of Major Neil, of the Central India Horse, at the hand of one of his sowars while on parade, reminds us that there has been rather a longer interval than usual in the particular class of crimes. But crimes of this nature will continue to be far more frequent than they need be so long as the military authorities compel every native soldier to keep twenty rounds of ball-ammunition in his possession. We have often discussed the subject before, but it is always the same old story—a sudden burst of anger or madness, and then, with a rifle and ball-cartridge at hand, death to the first individual who chances to come in the madman's way.

—Same; Lahore, 15: In consideration of the services rendered to the cause of education by the American Presbyterian Mission at Lahore, the Lieutenant Governor has sanctioned a grant of a site of land to the Mission for a College at half the estimated value. The site elected is near the telegraph office.

—*Madras Mail*: The Bishop of Madras completed his tour at Masulipatam, which he left for Madras on Wednesday last. One day was spent at Gudivada, where 240 candidates were confirmed. The missionaries, native clergy, and agents of this district assembled at Masulipatam, where a Provincial Church Council, and a conference of missionaries were held. A hundred and ninety-four candidates were confirmed. The Bishop inspected the Poole Memorial Hall, built in memory of the late Bishop Poole of Japan, who began his missionary work at Masulipatam. The hall is to be used as a lecture hall, library, and reading-room. At Masulipatam Zenana work

is carried on energetically by several European ladies with a good staff of assistants. 2,500 native females received instruction during the year. The Bishop distributed the prizes at the Noble College. Among the prizes were some for sports, subscribed for by Rugby boys.

Thursday, March 17.

—*The Rock:* A mission to the native Christians of India is being arranged by the Church Missionary Society. Ten missionaries, five clergymen, and five laymen, one of whom has held high military rank in India, will leave this country in October next, and will spend four months in India, visiting each mission station in the five districts, into which the area to be covered has been divided. The idea, which was described in our columns some time ago, originated with Major-General Haig, and the object is to raise the tone of the spiritual life in native pastors and congregations. Archdeacon Richardson is the Chairman of the Committee conducting the arrangements, and the cost will be about 2,000*l*, of which 800*l* has been already promised.

—*Times of India:* We hear that a grand Fancy Fair, under the direct patronage of her Majesty the Queen, is to be held in Bombay next cold weather, probably in the month of January. H. E Lady Reay is personally superintending the arrangements for the Bazaar, the proceeds of which are to be applied to defray the cost of erecting lecture-rooms and living quarters for the probationer nurses who are being trained in midwifery at the Cama Hospital. Mr. Cama has himself promised Rs. 15,000 towards the cost of the building, but we believe a further Rs. 12,000 will be required. Six European and five native women have already commenced a course of training at the Cama Hospital, and many more would no doubt be forthcoming if they could be accommodated

—The Str. *Nizam*, with English Mails, left Aden for Bombay, Tuesday, 6 p. m.

—H. E. the Viceroy; (*Times of India*:) No one has ever entered that service who has shown greater zeal, more unflinching courage, more untiring industry, and what is perhaps better than all, more impartial justice in all the relations of life than Sir Rivers Thompson.

—A writer in the same is disposed to connect the recent Railway disasters with the Holi Saturnalia, which was being kept up at the time.

—*Independent:* The revival meetings in the Brooklyn Tabernacle, under the direction of Mr. L. W. Munhall, continued through last week with unabated interest. Since they were begun four hundred persons have been converted and joined the church, and many have connected themselves with other churches. Mr. Munhall gives a Bible-reading every afternoon and preaches every evening. The meetings are conducted in a very quite but effective way, and are still in progress. Last Sunday Dr. Talmage baptized eleven candidates by immersion.

—Same: The progress of city mission work in Berlin is remarkable even in these remarkable days of evangelistic efforts. On the first Sunday in Advent, 1881, the present method of selling and distributing sermons among the non-church goers of the German metropolis was commenced. In that week 600 sermons were disposed of by about 20 agents. At the end of the fourth year 80,000 sermons were distributed each week and now, at the end of the fifth, 115,500 sermons are weekly scattered abroad by about 2,100 colporteurs. This work, however, is now not confined to Berlin or even to Prussia or Germany, but has spread to other European and to non-European lands. Three new countries were added during the past year, namely Servia, Spain and Denmark. The sermons of the last year were those of Dr. Stocker, the famous Berlin court preacher and political agitator, and the originator of this whole sermon movement.

Friday, March 18.

—Deaths last week, 415

—Extract from proceedings of the Bombay Port Trust: Submitted letter from the Commissioner of Police dated 7th February, forwarding copy of the test report of crime for the year 1886 in the Prince's Dock by Mr. Ingram, the inspector in charge. It states that there has been a decrease in the number of thefts, that the stolen property has been recovered in 85·9 per cent. of the entire number of cases, and that of the persons arrested in connection with these cases, 8½ per cent. were convicted. Mr. Ingram states that there has also been a decrease in the number of accidents to stevedores and dock labourers caused through want of precaution or negligence, and this he ascribes to the greater care exercised by stevedores' foremen and muccadums, the effect of the prosecutions instituted The inspector details five cases entered in the non-cognisable crime report, and he states that the general improvement in the behaviour of the Europeans, both sailors and firemen, noticed last year, still continues and considerably lightens the work of the police. This improvement he attributes entirely to the efforts of persons who take an interest in the men, and he specially mentions the "Rest" on Frere Road under the superintendence of Mr. Prautch, supported by the Methodists, the Seamen's Institute in charge or Mr. Ellison, the harbour chaplain, and the Coffee House in the dock opened by the Young Men's Christian Association as instrumental in improving the conduct of the sailors,

The Trustees, in a Resolution, express their gratification at the state of things reported.

—*Times of India:* As far as rates are concerned Sterling Exchange closed last night almost the same as it was a week ago. In the interval prices have not varied much. During the early part of the week the market was dull and rates fell a little, but gradually they hardened under the influence of more business here, and in Calcutta on Wednesday the market was decidedly steady, but as Government still pursued their policy of selling at the best tendered rates the advance has been lost, and we close quiet at our quotations. The actual allotments of Councils were one lakh of Bills at 1s. 5½d. and 31 lakhs of Transfers at 1s. 5 15-32d.

—Same; Rangoon, 17: Major Clements commanding at Yenana, who has just returned from patrol duty, telegraphs to Thayetmyo that on the 13th he had been engaged with a gang of dacoits at Kolansin. The enemy lost two killed and one wounded, and six were taken prisoners. One of the men killed was the leader of a gang and is believed to be Boh Nga Pyan, one of Boh Shway's chief lieutenants. He was mounted on a Government mule. A party has been sent to identify the body. It is reported in Thayetmyo that Boh Shway himself has been killed by wild Chins.

—Same; Indore, 17th: Mr. Hormusjee Maneckjee Bhaingara gava a grand entertainment this afternoon to Rao Bahadoor Pandit Bala Prasad and Khan Bahadoor Khory, in honour of the titles conferred upon them by the British Government.

—The clergyman at Umballa has reported eight military officers for playing a polo match on a Sunday.

—*Bombay Gazette*; Monday, 16: From the Chindwin Valley the official report says:—From February 24th to March 8th a religious pretender, calling himself Prince Buddha Raza, raised the standard of revolt with over 300 men and beleaguered a small force of Madras Pioneers in Toungdwingpoung. A force of 83 rifles, under Lieut. Churchill, 1st Madras Pioneers, failed to drive Buddha Raza from his position, and Major Browne, 18th B. I., cooperated from Mingin. News, however, was received on March 8th that the Sawbwa of Kale had captured Buddha Raza and handed him over at Kendat.—500 rebels under Thinka Raza and Agabwr are said to be near Mankaden and 500 near Thumbouk. Troops and police from Alon and Mingin will co-operate against them.

—*Kaukab-i-Hind:* Rev. A. Solomon, of Fatehgunge West, sends the following cheering letter: "On this circuit from February 5th to March 6th, I have baptized 36 persons, 26 of whom are in Government employ as village watchmen; the others are farmers (Hindus) all living near Fatehgunge."

Selections.

BRAVE AND BLESSED WITNESS OF A LITTLE PROTESTANT.

Letter from Pastor Chiniquy.

My dear brother in Christ, may the good Master bless you and your readers for your kind note of the 19th January, and the help sent for my missions among the Roman Catholic French speaking people emigrated to the United States. You will help me to thank God when I tell you that these missions have been more than ever blessed these last twelve months. Let me give you the history of one of the conversions which have filled our hearts with joy, and which make us remember the apostolic days.

In a city of the Massachusetts State, called Fall River, where, last year, I had preached the Gospel to my poor French Canadian Roman Catholic emigrants, there was a man who was more than the rest attached to the Church of Rome. He had forbidden his children to attend our meetings and accept any of our books. But his prohibition could not prevent his elder boy, about thirteen years old, from receiving a little Gospel book from his grandmother, who was among our converts.

Of course, that boy was forced to conceal his precious treasure, and he could not read it except when he hoped that his parents did not see him.

This went on pretty well for a time; but in an unlucky, or rather a most blessed, evening his father suspected what was going on, and he sternly said to John, "Is it true that you have a Protestant Bible?"

The boy answered bravely, "Yes, father; I have the Gospel of Jesus Christ, and I read it every day."

Beside himself with wrath, the father arms himself with a whip, and mercilessly beats his child till he is covered with bruises from head to feet. He stops only when he feels exhausted and ashamed of his own cruelty.

During that terrible flagellation not a word of murmur escapes from the lips of the martyred boy, but two streams of tears roll on his blanched cheeks.

When his torture is over, he raises his reddened eyes towards his father and says:—

"Father, you have bruised my body. But, thanks be to God, you have not changed my mind. It was my impression, long since, that your religion of Rome was wrong and my Bible right, and I do believe it now more firmly. For a religion which orders my father to beat me so cruelly, because I read the Gospel, cannot be the religion of Jesus Christ. You have beaten me to-day to your heart's content, because I read the Gospel of Jesus Christ, but I will not remain for ever a feeble and defenceless boy. Before long I will be a man, and then neither you nor any other Roman Catholic, will dare to touch me for that Gospel book which I will keep and read to the end of my life."

These words fell as a thunderbolt on the poor father, and he could not answer a syllable. He went to his private room, where he found his wife bathed in tears.

Of course, the night was a sleepless night for the broken-hearted parents, and its hours must have been dark and long. However,

there were lights, strange, new mysterious lights coming to their souls. Before the dawn of next day the father said to his desolated wife,

"I do regret having beaten our dear John so cruelly. His wise and noble words have made a strange impression on me. Such a marvellous wisdom and firmness are above the tender age of our boy. Where has he got such a wisdom? evidently in his Gospel. That book must be a marvellous book. I must read it."

And the next day, from morning till night, bent on the pages of the Divine Book, he quenched his thirst with the waters which flow from the fountain of eternal life.

He found the gift, and accepted it. And he felt rich and happy in its possession.

A few days later, like Andrew with Peter, he went to his many brothers and sisters (all married, and at the head of families), and he gave them no rest till he brought them to the feet of the Lamb that they might wash their robes in His blood.

To-day, that same man, holding his dear son by the hand, and surrounded by the many friends and relations he has wrenched from the iron grasp of Popery, is one of the firmest pillars of our dear Zion.

Dear and noble-hearted British friends, this is one of the marvellous tokens of the mercies of God towards me and my dear countrymen whom I am evangelising. This is the blessed work in which I am now engaged. This is the great, glorious, and blessed work which you help me to continue with the Christian offerings you have just sent me.

Will you not help me to bless our merciful God for these manifestations of His mercies in this part of His precious vineyard? Will you not continue to pray for me, and to send me the fragments which fall from your table, that my hands may be strengthened, and my heart cheered in the midst of the terrible difficulties, trials, and dangers of every kind which surround me here?

If this letter were not already too long, I would have many other facts to tell you which would gladden your Christian and generous hearts. But this is enough. I hope to make you bless God that He has allowed you to have a share in this evangelical work, for it is from your prayers to the mercy-seat for me that I have been the object of the mercies of God, and it is with the material help you have sent me at different times that I have been able to continue to fight, and, with the help of God, to humble and defeat our common foe, Rome, on this battle-field.

Now, again, let me tell you, do not forget me in your fervent prayers. Do not forsake my dear missions, and continue to have a share in this blessed work as long as the good Master will give you the heart and the means to work for His glory.

Truly yours in Christ,
C. CHINIQUY.

P.S.—I respectfully ask the Christian press of Great Britain to reproduce this letter, that their readers may bless the Lord for these new manifestations of His mercies.—C. C.
(*Word and Work.*)

TINNEVELLY CHRISTIANS AND U-GANDA.

IN the last number of the *Ch. Miss. Record* we gave a long account of the massacre of Native Christians in U-ganda. The sad news from that distant mission field has touched a chord of sympathy in the hearts of our Native brethren in Tinnevelly, who have raised the large sum of £80 to be forwarded with a letter to the persecuted Christians in the heart of Africa. The letter is signed by the native clergyman in charge of the Palamcottah congregation. He is the son of the late Rev. John Devasagayam, the first episcopally ordained native clergyman in Tinnevelly. The following is the letter:—

TO THE CHRISTIAN CONVERTS IN U-GANDA, DEARLY BELOVED IN THE LORD,

The Christian brethren in Tinnevelly have heard with the deepest concern the trials through which Christ's infant church in U-ganda has been called to pass.

I am a convert of the third generation in India. My grandfather was brought to the knowledge of the truth in the year 1761. So it is now 125 years since my family were called from heathen darkness to the blessed light and privileges of the gospel of Christ.

There are now above 100,000 Protestant converts in this Province of Tinnevelly, wherein, with many other helpers, I have been labouring as Christ's servant for above forty years. But as we look back on the past, our church lacks the bright crown which so justly belongs to your church, as Martyrs for the faith in a loving Saviour, whose gospel [illegible] you only so short a time ago, and whom having not seen you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy with you in your severe trials, for "when one member suffers all the members suffer with it." We gladly send our little assistance through the Committee of the Church Missionary Society to help you as they shall think best.

And now let me add that the experience of the last few months must have given you most convincing evidence of the divine character of our holy religion. You have seen death in many forms in years gone by when you were without God and without hope in the world, but can you look back on any scene in which the departed met with the separation from life with "joy and hope full of glory," and that not when surrounded with loving relations, but when cruel tortures were being inflicted, and life sacrificed to the flames and the spear?

Our dear Bishop, Dr. Sargent, before Christmas day sent round a printed circular to all the congregations here, describing the cruel trials to which Christians in U-ganda had been exposed, and suggesting that the offertories on Christmas day should be sent to U-ganda, as well as to the Koi Mission in India. The people everywhere felt deep sympathy with you, many were moved even to tears, and the result has been that we are now able to send you a small sum (£80) which you will accept not merely as so much silver and gold, but as a *token* demonstrative of our sympathy with you, a gift fragrant with our prayers for you, and our unfeigned love toward you in the Lord.

In conclusion, our earnest prayer for you all is that the Lord Jesus Christ himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort your hearts and establish you in every good word and work."

With every feeling of esteem and love in the name of all the Christian brethren in Tinnevelly,

I am,
Your faithful brother in the Lord,
JESUPATEN JOHN,
Pastor of Palamcottah.

OBJECT LESSON.

TEACHING by objects is a most effective mode of instruction. The greatest teachers use objects and illustrations largely. Objects are illustrations. Illustrations are written objects. They speak volumes, they clear up difficulties, they leave their mark, children learn a deal from what meets the eye, and not only children, but every one, old and young.

It has been well said, "Every Christian should be a walking Bible," the truths therein learned should be embodied in the life. The example there given should be reproduced. The sermons heard should be acted out in the life. There should be many Christ-men. When asked, Show me God, one should be able to point to believers as God's representatives on earth.

"All the world's a stage, and all the men and women only players." You need not go to the theatre to see acting. Wherever you go *tableaux vivants* stare you in the face. Scenes are enacted, teaching as they go.

You go to a meeting, there you see Mr. So and So, notable for nothing but his wealth or rank, paid every attention and motioned to a prominent seat. Object lesson: Respect of Persons.

Christians as they walk are pictorial illustrations appealing to the eye. You meet one dressed in the pink of fashion, you see another presiding at a prayer-meeting with gold rings on his two hands, and a sparkling gem on his neckcloth. He lifts up goldly, if not godly, hands. The object lesson is Pride.

[illegible] patronizes all sorts of [illegible] scribes largely to them. Another Christian [illegible] good works and subscribes largely to them. The money comes from a brewery. His name is emblazoned on the public-houses and published in religious reports. A strange combination of Object lesson: Beer and Bible, Gin and Jesus. Ready for either. Make the best of both words.

A sweet Christian lady will preside at the harmonium and lead the hymns. Her dress fashionable, feathers and lace faultless, her white hands running over the notes display sparkling rings, from her side dangle a lot of so-called "charms." Of what is she an object lesson? Vanity.

A parson will preach on Sunday excellent discourses and point out the duty of self-denial and the danger of worldly conformity, while on week-days he lives in luxurious style and rubs his skirts with grandees. Object lesson: Self-deception.

Popular lecturers preach a clean heart and all sorts of highflown profession of their own attainments of purity, but they are petted by their congregations, flattered by women, and go from meeting to meeting to be lionized. Object lesson: Delusion.

Said a Sunday-school teacher to her class, when teaching the catechism, "What are the pomps and vanities of this wicked world?" "Them things in your bonnet, ma'am," replied a quick-witted pupil.

A young lady bedecked with a set of dangling jewels was going to teach a few poor girls, but was advised that it would never do to go among them with such adornments. "Oh!" she said, "I got them all in presents." She went to the class, and while she was telling the girls of the self-sacrifice and love of the Lord Jesus a pair of great eyes were fixed upon her, drinking in her seals and the pretty things dangling on her arms, drinking in—not the love of Jesus, but vanity to be fostered when that child goes to the factory and when the money that should go to feed mother will go to feed the vanity she learned from her teacher.—(*Word and Work.*)

MISS LEONARD.

IN the month of March, 1884, a deputation of three ministers was appointed by the Sydney Monthly Preachers' Meeting, to give a welcome to a lady then just arrived, who, though unknown to us, came possessed of letters from many of our noblest men (including Bishop Taylor) connected with the M. E. Church of America, which were of so high an order, that she was at once asked to labour amongst us. From then to this, Miss Leonard has been in labours more abundant, visiting circuits in all the districts of the N.S.W. and Q. Conference, facing an amount of work that would have frightened any save the most vigorous, and losing not more than two or three services through sickness. In all she has laboured in 38 circuits, spending therein periods varying from one day to seven

weeks, the whole of which time being spent in the conducting of special or other meetings. Miss Leonard is a woman of strong intellectual force and strength of character. A woman born to lead. The one great truth that she has made the burden of her work has been "Holiness to the Lord." A doctrine that she has ever been careful to teach on the lines laid down in the Wesleyan standards.

To-day there are hundreds in this colony who will never cease to thank God that Miss Leonard was directed to these shores. She has taught us no new truth; but has succeeded in bringing forth into [illegible] prominence a precious doctrine [illegible]h, that we fear was not receiving t[illegible]on its importance demanded There a[illegible] few ministers in this Colony, and am[illegible]hem the writer of this note, who are f[illegible] admit that it has been mainly through the instrumentality of Sister Leonard that this precious truth of perfect love is now a realised possession. Of course our sister is not *perfect*; when she is we hope she will go to heaven, for she will then be all too good for earth.* We have occasionally heard exceptions taken to one or two of her methods. But so it has ever been, those whose whole soul is burnt up with one thought, lay themselves open to criticism from such as may not in all things see eye to eye with them.

We are in a position to state that unlike some Evangelists and Temperance orators, who have visited this colony, and as the result of whose fortnight's toil have carried away with them golden treasures out of all proportion to the work they have done, Miss Leonard has worked incessantly amongst us for nearly three years, and now leaves us with no heavier a purse than she possessed when she left old England for Australia. During the past three or four years she has published four books:—Dr. Steele's "Love Enthroned," McDonald's "Scripture Way of Holiness," "Memorials of Miss Mosely," and Dr. Watson's "Holiness Manual." She has also issued fully 200,000 four-page tracts. The entire profits from the sale of these books and tracts she has given to assist Bishop Taylor's Mission in India.

Sister Leonard has left us for Melbourne, and probably for India. We are not without earnest hope the way may open out for work in the southern colonies for some years to come. Wherever she goes she will be followed by the prayers of numbers who, in all parts of this colony, the more they have known her the better they have learnt to love her.—(*Glad Tidings.*)

Miscellany.

—A party of London clergy, concerned at existing social conditions, and conscious of their own faults, have, as the result of several conferences, sent a copy of the following appeal to every London incumbent:—

—Dear Brother,—The rich as a class, offer an example of living which is contrary to the Christian profession, though the actions of some of their number are a striking protest against that example. They waste their lives and their wealth. They give nothing to the poor but alms; they neither deny themselves, nor follow Christ. They do not first seek the Kingdom of heaven, but quote the laws of political economy, or the decisions of the doctor, or the demands of society, to show why they cannot obey God. Nevertheless, the rich as a class, go to church and are supposed to be typical Christians. As long as this is so how can we expect that the poor will be moved by their example to seek in Christianity help or solace?

The following are offenders against the law of Christ:—

1. Possessors of knowledge, beautiful objects, or luxuries who do not share them with the poor. Owners of houses and parks, givers of dinners, who invite to the enjoyment of their best those only who can ask again.

2. Women who carelessly wear fine clothes, without having inquired into the possible cost in a sister's shame or death. Bargain-mongers who forget that some "cheap" things are too dear for "human" use.

3. Employers who take their profit and do not concern themselves to know how the employed live. Men who think that 5 per cent. is a law of God, and that the body He created to be the temple of His Spirit can be fed, clothed, and recreated on a few shillings a week.

4. All who, having earned or inherited a livelihood, plead that they have no time to make friends among the poor or to perform public duties.

The contrast between the condition of those who are equally God's children becomes unbearable in the light of modern publicity. Many are driven to think that only by the use of force will the poor obtain from the rich the means to develop their capacities for knowing, feeling, and doing.

We believe, on the contrary, that by the use of force the poor would grow in greed and selfishness; gaining with the wealth many of the vices which have gone with riches. And our hope is, therefore, that the rich, moved to follow Christ themselves, may offer such sacrifices and make such personal efforts for the sake of their brethren that rich and poor together may be able to live their life as God's children.

Dear brother, the thought of these things weighs us down and stings our own consciences, and we feel forced to speak out. You and we are fellow-workers for the same end; we hold the same theory of life, and we are all labouring that Christ may be in man, and man in Christ. We ask you, with much humility, Will you bring this matter, in all its terrible reality, before those to whom you have to preach? Will you, for the sake of Christ and His poor, warn such as attend your church, and commit any of the offences which we have named, that they cannot call themselves in any full sense followers of the Master?

We do not sign our names lest they should suggest personal considerations, which should be far removed from such a subject, and take away from the force of the naked truth which we have ventured to set before you.

X.Y.Z.

—We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime, an increase more palpable every day, crowding with its record the columns of the public prints, and sickening the soul with its endless detail and novelty of horror, is largely due to the growth of materialism, or what is termed infidelity; and that mainly in reaction from the skeptical drift of the time, lies the path of wholesome reform. The fruit of unbelief among the upper or wealthy classes in sensuality. Those classes get to worship, instead of their Maker, the pleasures of the moment. They bow down to rich food and fine clothes and enervating amusements. They make goddesses of women who possess mere physicial beauty. Their hearts are set on yachts and race-courses and theatres and operas. What is given in a word, to gild or soften life, to lend grace and sparkle and colour to the plod and monotone of existence, such persons make its sole object and aim. Thus they become of the earth earthy, and all that is spiritual and exalted dries out of their souls. One after another the Commandments are broken as they stand in the way of desire, and a shameful ruin is left at last in place of what might have been a perfect temple; a shattered and stated voluptuary in place of a nobly perfected human being.—(*New York Evening Post.*)

* Goodness is more needed on earth than in heaven.—*Ed. B. G.*

TELEGRAPHIC NEWS.

London, March 11th: In the House of Commons last night the Radicals attacked the motion for a Supplementary Vote for the Egyptian Army.—The Chancellor of the Exchequer defended the necessity for granting the money, but said that her Majesty's Government declined to continue subsidizing the Egyptian Army, and the Egyptian authorities were, therefore, trying to recast the Egyptian Budget in order to reduce the expenditure; and, if unsuccessful, they must continue to make the deductions from the *coupons*, thus involving an International Commission in Egypt, which would have a disastrous effect on the progress of that country.—The vote was ultimately adopted. Sir James Fergusson, the Under-Secretary for Foreign Affairs, in reply to a question, said that her Majesty's Government disbelieved the report that Russian troops were being massed at Chardjui, on the banks of the Oxus.

12th: In the House of Commons last night, Mr. W. H. Smith in reply to a question said that the Government will submit their Irish Land Bill to Parliament during the present Session.—Lord George Hamilton, replying to a question, denied that the designs sold by the chief draughtsman of Chatham Dockyard had been purchased by the United States, and he declined to state who had purchased them.—Her Majesty the Queen starts for Cannes on the 29th instant, and will stay there a few days. From Cannes her Majesty will go to Aix-les-Bains.—Slight shocks of earthquake were felt at Cannes and Nice yesterday.

13th: Mr. Chamberlain, speaking at Birmingham yesterday, said that the points of discord between the Liberal Unionists and Gladstonians were so few and of such secondary importance that he was unable to understand why an agreement had not yet been effected between the two parties. Everything, he said, rests with Mr. Gladstone, and the longer a reconciliation was delayed, the wider would the severance become. Mr. Chamberlain, in conclusion, said he hoped earnestly that Government would introduce a final settlement of the land question concurrent with the Crimes Bill.

14th: The *Standard* of to-day publishes a telegram stating that an unsuccessful attempt has been made to murder the Czar. No details have, however, been received.

St. Petersburg, 14th: The statement made by the *Standard* that an attempt had been made on the Czar's life is officially denied.

Rome, 14th: In conformity with the Concordat between Portugal and the Vatican, Monsignor De Costa has been appointed Bishop of Darano (Damaun); Monsignor De Silva, Bishop of Meliapore; Monsignor Ferreira, Bishop of Cochin. The Bishops will leave for their respective Sees immediately.

Berlin, 14th: M. de Lesseps has had an interview with Prince Bismarck, and stated to a reporter, by whom he was afterwards interviewed, that he was convinced the danger of a war between France and Germany was now over. He added that unless a date for the evacuation of Egypt by the British was fixed serious complications would arise. He advised that Ismail Pacha be reinstated as Khedive.

London, 15th: In the House of Commons last night Sir James Fergusson, in reply to a question, said that the British Government had been informed that six students had been arrested on the road that the Czar was expected to pass along to attend the Requiem Mass in honour of his late father, and that explosives were found in possession of the students. His Majesty, however, was not attacked.

Berlin, 15*th*: No less than eighty-five Royal personages will attend the celebration of the Emperor William's ninetieth birthday.—It is reported that his Majesty will proclaim the Crown Prince co-regent on the occasion.

London, 16*th*: It is reported that upwards of two hundred arrests have been made at St. Petersburg in connection with the projected attempt on the Czar's life. The bombs that were found in the possession of the students who were arrested were made to resemble books and contained dynamite and poisoned bullets.—England would decline to entertain any proposal for the recall of Ismail Pacha to Egypt.

Rome, 16*th*: General Gene, Commanding the Italian forces at Massowah, has been recalled.

Ismailia, 16*th*: The Peninsular and Oriental steamer *Ravenna*, which grounded in the Suez Canal, is being unloaded in order to get her off.

London, 17*th*: H. R. H. Prince Albert Victor of Wales starts to-day for Gibraltar to join the Rifle Brigade.

A WOMAN'S SUFFERINGS AND GRATITUDE

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that he had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could nos help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

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For Suez—Mr W Elliot and Mr Gregory

PASSENGERS ARRIVED

Per Str. *Persia*, 14:

From Liverpool—Lieut Col Clutterbuck Major Lambert Capt and Mrs Leslie Mr and Mrs P Frazer and child Mr J Park Rev and Mrs Shuntz and infant Rev Mr Lamatter Sister Martha Miss Warburton and Miss J Chinnery

Per P. and O Str. *Bokhara*, 14:

From London—Miss F L Farquharson Miss Haig Capt Bower Mr and Mrs [illegible] Walsh child and infant Miss Souter Mr Jno King [illegible] Mr and Mrs E H Burt Mrs W Wyatt child and in[illegible]nsford Mrs Harvey Mr E F Gordon Major Chr[illegible]llivan and Mr Hatfield

From Venice—Mr S [illegible] Pandit B N Day and Sir Stewart and Lady B[illegible]

Fro Brindisi—Mr A[illegible]r and Mrs J H Hill and child Mr Jackson Mr T B[illegible]ajor W F Nuld and Mr D Rasmbotham

Domestic Occurrences.

DEATH.

LESTER—March 12th, at Bombay, Alexander Lester, Custodian, Town Hall, aged 65 years.

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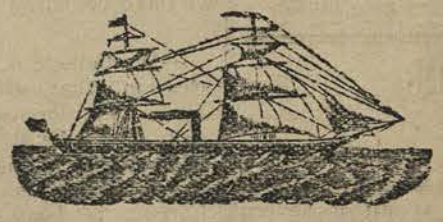

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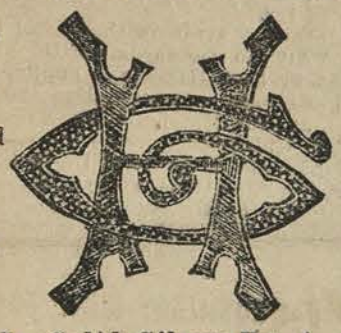

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BOMBAY TRACT AND BOOK SOCIETY.

THE BOMBAY CHRISTIAN ALMANAC 1887.

Edited by Mr. Wm. Menzies Alexander, M. A., B. Sc.

CONTENTS.

Scientific. The Spectroscope.
The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
Peace in the Present.

Biographical. Lord Dufferin.
Wm Pitt. Cornelia.
Descriptive. Falls of Niagara.
Bait Ullah the Shrine of Mecca.

Missionary. Christianity of necessity a missionary religion, because of the command of its Founder and its own nature. The Mission Staff of the Presidency, also of Calcutta and Madras.
Temperance. Personal aspects of the question. Legislation; its utility and morality.
Educational. The Universities and Schools : *Postal* and *Telegraphic Guides*, &c. &c.

OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised —*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very plea-ing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitions as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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